

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Our Government Beneficent. We shall do well, in these days of political warfare, to keep a plain line of demarkation drawn between politicians and the government. Unless we do this we shall certainly lose hope of our Republic. The politicians are not the government; the government is not the politicians. If what the politicians say about each other were said of the Government we might well despair. But the talk is of individuals, and will cease as soon as election is over. November 4th—three weeks now—Mr. Bryan will send Mr. Taft a telegram of congratulations over his great victory, or Mr. Taft will send Mr. Bryan one of equal cordiality. And in a few days Mack and Hitchcock, Sheldon and Ridder, Sherman and Kern, Bryan and Taft, will meet at a glorious banquet in Washington, laugh at what they said about each other “for campaign purposes,” shake hands, make up, and be good friends, as in very truth they are now.

A friend of the writer said that on the eve of an election, after a spirited campaign, in North Carolina, he got into a debate with a next door neighbor about the rival candidates. Debate brought on anger and anger ended in blows. Bruised noses, scratched faces, blackened eyes, an arrest by the town police, trial before the mayor, ten dollars fines each, and costs, resulted. Next day after election this friend, still bleeding, bruised and angry went into a hotel at the capital for breakfast, and to his bewilderment and chagrin there at the same table the two candidates, about whose rivalry, merits and demerits he and his neighbor had fought, bled and been fined, sat laughing, chatting good naturedly and showing every mark of intimate friendship. Useless to say that friend went home, found his neighbor, begged his pardon, declared both had acted like idiots, and that henceforth they would be friends, let rival candidates say what

they pleased about each other. As soon as election is over the candidates will quit saying hard things about one another.

What we started out to say was that the real purpose of a government is beneficent. Our government is beneficent. It protects persons, secures property, keeps peace, and guarantees to every man the right to worship God according to the dictates of conscience. It seeks to secure justice to every man, and protection to every man in the pursuits of every honest and legitimate enterprise. It conserves our natural resources, dredges rivers and harbors and makes navigation more extensive, easy and profitable. It spends millions every year in fighting the pests that destroy crops, and in discovering best methods of improving and increasing our harvests. In behalf of our forests, our fisheries and our fields the government is this year spending many millions of dollars. It will spend even more next year, and the next, and the next.

Whoever is, or is not, elected the Government will go on with its beneficent work. This is that for which Government exists.

Preventing Consumption. We wrote recently of the ravages of “the white plague,” and of how, till within recent years, it carried off, to a premature grave, one seventh of all persons born under civilization. The International Tuberculosis Congress, recently in session in Washington, not only called attention to the fact that the fight against this dread disease was deperate and determined, but was being directed and carried on by some of the most skilled physicians and learned scientists in the world. Science is determined to fight consumption to its last ditch.

Now all may join in this fight of Science, and that to our mutual advantage. How? In a hundred ways, but here is a placard that was posted in a prominent place at the Washington Congress, and is suggestive in practice: “Sixteen ways of fighting Consumption:

1. By preventing the infection of well people, through germs in consumptive's spit.

2. By teaching the consumptive to destroy his spit.

3. By providing light and ventilation in the homes of the people.

4. By teaching people not to live or work in badly ventilated rooms.

5. By securing adequate ventilation and proper sanitary conditions in factories, stores, schools, theaters, and other places of public assemblage.

6. By abolishing dry sweeping of the streets and compelling the use of water.

7. By abolishing the use of feather dusters.

8. By abolishing sweat-shop made clothing.

9. By exterminating the common house-fly.

10. By teaching the consumptive how not to infect his family or neighbors.

11. By removing advanced cases that are free from infection, from tenement homes to hospitals.

12. By discovering the disease in its early stages and curing the patient, thus removing a source of infection to others.

13. By educating the community to the nature of the disease, that it is preventable, curable, and communicable.

14. By educating people to keep their general physical condition in such shape as to enable them to resist the germs.

15. By advocating fresh air, out-door life, sunshine, rest, no over-work, wholesome food, temperate habits.

16. By protecting the milk supply, thus preventing infection from cattle.

Bro. Pastor: How about getting The Sun into that home from which some one came into your church the past year? Could you help him more, do him a better turn, make him a more loyal member by any one act than by getting him to subscribe for The Sun.

The Christian Sun the balance of 1908 to subscribers free. (See editorial page 8 this week).

Rev. and Mrs. J. O. Cox, South Norfolk, Va., were very pleasant visitors at Elon the past week. Bro. Cox has done most successful work in building, and bringing to its present degree of efficiency and success, our South Norfolk church. He reports the work there in good condition. Mrs. Spencer, Bro. Cox's mother, who has long resided at Elon College, went to spend the winter at South Norfolk.

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY
SCHOOL LESSON FOR OCT. 18.

A Few Suggestions.

David's Kindness to Jonathan's Sons.

II Samuel 9.

Golden Text: And be ye kind one to another, tender hearted, forgiving one another. Eph. 4:32.

Review: The first thing to do is to get before your class the biblical account of the friendship of Jonathan and David: its origin (I Sam. 18:1-4); Jonathan taking David's part (I Sam. 19:4, 5; 20:27-34); their solemn covenant (I Sam. 20:14-17, 42); their last meeting (I Sam. 23:16); Jonathan's fate (I Sam. 31:2). In order to get this you will, if you assigned this matter as suggested last time, call for the history of the friendship of Jonathan and David; if you did not you will review lessons 8 and 10 of last quarter, in either case filling in by way of incidental instruction any essential points that have not been made clear. Next call for the promise Saul exacted of David similar to the covenant between David and Jonathan assigned last time, in I Sam. 24: 20-22.

Chronology. It is not certain whether this lesson took place before or after last Sunday's. It is, however, a beautiful thought to feel that just after David had received such fine promises from God as those mentioned in the previous lesson, he should befriend the descendants of the man who had befriended him. This seems to me a beautiful piece of gratitude toward God taking form in kindness toward man, which after all is the only way we can show appreciation of God's kindness to us. Here then I would review the previous lesson, briefly, but so as to bring out the spirit David exhibited in it, which same spirit bears the good fruit of today's lesson. You will now call for Christ's description of the Last Judgment, assigned last time, (Matt. 25:31-46), and show that David's desire to show kindness to his fellowman is the way Christ desires his followers to show kindness to himself. I, therefore, prefer to believe that this lesson followed the previous one, chronologically as well as in spirit, and not immediately after the wars spoken of in the preceding chapter; at any rate they both belong to the second period of David's life as king and cannot be very far separate in time.

Teaching the Lesson: This lesson naturally falls into four divisions. Develop these in your teaching and as you do so write them on the board that you may

use them for the topic review after the lesson has been taught by the question method. These divisions follow: 1. The Discovery of Jonathan's Son. Verses 1-5. Twenty-six years have passed since David's covenant with Jonathan. They have been busy ones for David; he is now at the height of his power and influence. As he sits looking out from his palace window to Gilboa, the scene of Jonathan's death, and then to Gibeah, six miles away, where he and Jonathan made their covenant, the terms of this covenant flash through his mind and he asks himself the question: Can I not find a descendant of Saul that I may show kindness to him for Jonathan's sake? He sends for Ziba and by questioning finds that Jonathan had a son living with Machir beyond Jordan. Bring all these points out by the question method. (I will illustrate by questions, how I would teach this division by the question method, so that for the future the teachers may know what I mean when I use that expression: As David sat musing one day, what question flashed through his mind? What was the policy of oriental monarchs of that time relative to the descendants of their predecessors in office? Why did David not act in that way? For whom did he send? What question did he ask him? What answer did Ziba make? What further question did he ask him? What answer did he now receive? Why did Ziba add to his answer: "which is lame on his feet?" What third inquiry did David make of him? Where did he tell David he would find him? Why did he not tell David Jonathan's son's name?) By way of incidental instruction show what made the people of Mahanaim friendly to Saul's house (I Sam. 11 and 31:11-13). Also make clear the effect David's kindness to Saul's grandson had on Machir in the darkest period of David's after life (II Sam. 17:27). David kindly receives Mephibosheth. Verses 6-8. Here you will call for the work assigned last time on Mephibosheth (II Sam. 1, 2, 3, 4), from which it will develop how old he was when his father was slain and how he happened to be lame. Make clear the emotions he must have felt at being summoned before David, his reverence toward him. David's reassurance to him, his fine promises, and the great dignity he bestowed upon him in allowing him to eat at the king's table, also Mephibosheth's spirit as displayed in his acceptance of these favors. 3. David provides for Mephibosheth's support. Verses 9-10. Here fix in the minds of the pupils the recalling of Ziba, the announcement made to him with the surprise it must have brought to him, and his present condition of weal-

thy freedman, having formerly been a slave. Explain how Mephibosheth was called Saul's son. 4. David admits Mephibosheth to his table. Verses 11-13. Bring out the real acquiescence of Ziba in this arrangement, develop the fact that Mephibosheth had a son, Mephaah, through whom Saul's line was perpetuated among the princely families of Benjamin until the Babylonian Captivity, 400 years later (I Chron. 8:35-40); make clear Mephibosheth's removal to Jerusalem and his ready attendance at the king's table, which really was in his case equivalent to adoption into David's family, together with the great honor this was to him a cripple to be associated with the great warriors and princes of the realm.

Now review the lesson by the topic method, using the outline you wrote on the board as it was developed in the teaching.

Question spurs for class conversation:

Is David to be blamed for not sooner remembering his covenant with Jonathan (I Sam. 20:15 and II Sam. 8:1-14)? How do you account for the fact that David was ignorant that Jonathan had a living son? Why was it necessary to provide for Mephibosheth's supper since he was to eat at the king's table?

Truths and their application: 1. "For Jonathan's sake" we are told David wishes to show kindness to Saul's descendants. It frequently happens that the only way we can show our appreciation of what some one has done for us is to do kindnesses to others. This reminds us also of the many blessings we receive from God "for Christ's sake." 2. David mixed his kindness with common sense. A great deal of would-be charity is not charity at all, because it lacks this seasoning element. We need to use discretion with our charity, just as David provided for the cultivation of the fields given to Mephibosheth, whose lameness prohibited him from looking after it himself. 3. "The kindness of God" is a striking phrase. It has here been translated by some "real kindness." It is a kindness that never ceases, that is long-suffering, that is second-nature. Sometimes we feel good and wish to make others feel good. We speak kind words to them. This is not "real kindness," but a sort of refined selfishness. Kindness to be "the kindness of God" must be constant, second-nature.

Assignments for next time: Assign to one Nathan's rebuke of David (II Sam. 11:1-15); to another the 51st Psalm and ask that he find in it a golden text that would suit the next lesson; to a third the parable of Jesus teaching God's readiness to forgive (Luke 15:11-32);

ask two or three others to look for truths taught by the lesson.

W. A. Harper.

Elon College, N. C.

Lesson Text 2 Sam. 9:1-13.

Time: About B. C. 1000.

Place: Jerusalem.

Persons: David, about 46 years old, Mephibosheth, about 20 years old, Ziba and Micha.

Leading Truth: Kindness one toward another.

Scripture Connections: 2 Samuel 8. Introduction.

Today teaches about a small boy who lost his father in a great battle and was himself hopelessly crippled a few days later. This poor helpless cripple was sent for by the king and had every kindness shown him, though the king had never seen him.

This good fortune came to Mephibosheth from king David, on account of Jonathan's virtues. Many of us receive blessings on account of the friendships of our parents.

Lesson Gist: It was for Jonathan's sake that David expressed kindness to Mephibosheth. He did not owe Mephibosheth anything. He was under no obligation to him. But he did owe a big debt of gratitude to Jonathan. When he was passing through some of the hardest experiences of his life Jonathan had helped him by his unselfish friendship. So David owed a debt of kindness and he paid it in the very best way—he passed it on to some one else who was needy.

III. David Sends for Mephibosheth. (Comment on verses 1-12.)

On inquiry, Saul's land steward was found, who gave information that there still survived Mephibosheth, a son of Jonathan, who was five years old at his father's death, and whom David, then wandering in exile, had never seen. His lameness had prevented him from taking any part in the public contests of the time. Besides, according to Oriental notions the younger son of a crowned monarch has a preferable claim to the succession over the son of a mere heir apparent, and hence his name was never heard of as the rival of his uncle, Ish-bosheth. His insignificance had led to his being lost sight of and it was only through Ziba that David learned of his existence and the retired life he passed with one of the great families in trans-Jordanic Canaan, who remained attached to the fallen dynasty. Mephibosheth was invited to court, and a place at the royal table on public days was assigned him, as still the custom with Eastern monarchs. Saul's family estate which had fallen to David in the right of his

wife, or been forfeited to the crown by Ish-bosheth's rebellion was provided for enabling him to maintain an establishment suitable to his rank, and Ziba appointed steward to manage it on the condition of receiving one half of the produce in remuneration of his labor and expense, while the other moiety was to be paid as rent to the owner of the land.

IV. Lesson Teachings: 1. Sincere love sometimes shows itself in kindness not only to the loved one, but to any of his representatives. 2. The exercise of kindness makes us akin to God.

3. Kindness shown for friendship's sake overlooks defects.

4. A willingness to serve often leads to opportunity to share highest honors.

5. A boy is fortunate to have a father whose friends love him as David loved Jonathan.

6. Love prompts to just actions.

7. Love gives more abundantly than the law requires.

8. Physical helplessness need not prevent one from being a spiritual strength and help to others.

G. W. Tickle.

"SHALL WE GATHER AT THE RIVER?"

By Amos R. Wells.

This beautiful and very popular hymn was written by Rev. Robert Lowry, D. D. He was born in Philadelphia, March 12, 1826, and died at a good old age in 1899. Educated at Lewisburg University in Pennsylvania, he became a Baptist minister in New York, Brooklyn, and other cities, and professor of belles-lettres in Lewisburg University.

Dr. Lowry was editor of ten or a dozen of the most popular Sunday-school song-books ever published, and he contributed to these some of their best words and tunes. Among his hymns that are most widely sung are "My life flows on in endless song," "One more day's work for Jesus," and "Where is my wandering boy to-night?" For all of these he also wrote the tunes.

But Dr. Lowry's most famous hymn is "Shall we gather at the river?" He wrote the words when a pastor in Brooklyn, on a hot July day in 1864. A very severe epidemic was raging in Brooklyn, and hundreds were passing over the river of death. Dr. Lowry was thinking of the sad scenes all around him when the question arose in his mind, "Shall we meet again? We are parting at the river of death; shall we meet at the river of life?"

With his heart full of these thoughts, he seated himself at his parlor organ,

and both the words and the music of the famous hymn came to him as if by inspiration. It was published the following year in "Happy Voicees," as a hymn of five stanzas and a chorus:

Shall we gather at the river,

Where bright angel-feet have trod,

With its crystal tide forever

Flowing by the throne of God?

Chorus:

Yes we'll gather at the river,

The beautiful, the beautiful river;

Gather with the saints at the river

That flows by the throne of God.

On the margin of the river,

Washing up its silver spray,

We will walk and worship ever

All the happy, golden day.

Ere we reach the shining river,

Lay we every burden down;

Grace our spirits will deliver,

And provide a robe and crown.

At the smiling of the river,

Mirror of the Savior's face,

Saints, whom death will never sever,

Lift their songs of saving grace.

Soon we'll reach the silver river;

Soon our pilgrimage will cease;

Soon our happy hearts will quiver

With the melody of peace.

—In C. E. World.

ENLARGING OUR PRAYERS.

Even praying will become tedious, dull, and a bore to us if we pray the same prayer, and pray only for the same thing, every day. It will help wonderfully, if we will enlarge the bounds of our prayers. We may reach out and include some new enterprise, institution or person for whom to pray. It will give us more zeal in prayer, and make the hour of prayer more inviting and worth while. Rev. J. H. Jowett very pointedly declares "The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession."

Argo Creamed Salmon. Scalloped Salmon, Cutlets or Croquettes, are among the most tempting of dishes. Argo Red Salmon at all grocers.

NOTES AND PERSONALS.

Joseph M. Brown was elected governor of Georgia Oct. 7, by plurality of about 60,000.

The Bible is the best—the most interesting, thrilling, edifying—book ever written. To be convinced you only need to read from it some every day.

The king of Servia, it is reported, is on a hunt for two rich American girls as wives for his two sons. He is likely to find them.

According to official figures the net addition to population in the United States by immigration during the last fiscal year was 209,000.

The world's first inter-national congress on moral education has just been held in London. Seventeen nations, including the United States, were officially represented.

We have an idea that Rev. M. W. Butler's Newport News Letter this week will be read with wonder, delight, and great helpfulness. His "fanciful" idea certainly fascinates.

Rev. Edward French, licentiate, requests that we say through The Sun that it is his purpose to carry full church work the next Conference year. His address is 723 W. Haywood St., Greensboro, N. C.

How about getting your friend or neighbor to subscribe for The Sun? We will send it to him from now till Jan. 1, 1910 for \$1.50 if the paper does not now go to his home. (See our editorial page 8.)

Candidates Bryan and Taft met, and both delivered non partisan addresses, at a banquet in Chicago Oct. 7. The candidates were of course friendly, courteous and considerate of each other, as all great opponents are.

"The Bible As Good Reading" by United States Senator Beveridge of Indiana will delight you. Both a beautiful and thrilling book. Send us 50 cents and we will mail you a copy, cloth bound, gold lettered on side.

Mr. Wilbur Wright established a new world's record, for an aeroplane flight carrying one passenger, remaining in the air one hour, four minutes, and twenty seconds, at Lemans, France, Oct. 6. He met the conditions of a \$100,000 award by a syndicate.

The celebration of Greensboro's one hundredth anniversary was opened last Sunday with special services in the city churches. Many distinguished ministers and laymen were present to deliver ser-

mons and addresses, and it is doubtful if so many people ever before attended divine services in Greensboro in one day.

We are pleased to have the interesting letter for The Sun from Rev. Wallace McCloud, now of Guayanilla, Porto Rico, where he is teaching English in the Government school. Bro. McCloud is a loyal, consecrated man, a graduate of Elon College and a most excellent and worthy brother whom we wish well in his field of useful labors.

Stephen A Douglas, son and namesake of the great political rival of Abraham Lincoln, died at his home in Chicago Oct. 8. Mr. Douglas was a native of North Carolina, having been born in Rockingham Co. this state 58 years ago. He had lived in Chicago 35 years and was a successful lawyer.

Children in rural districts with plenty of broad acres for play grounds do not know what a priceless privilege they have. In three years Chicago alone has spent \$6,000,000 for fourteen play grounds for children, and is now to purchase and open up five more. Fresh air and playing privilege are among God's most priceless gifts to childhood.

The forest fires which have been raging with such wide and wild fury in the North, Northwest and far West the past weeks must be put down as one of the great forces of destruction of 1908. The loss is estimated at \$1,000,000 a day, though there is no telling as to the total loss. The area covered has been immense.

Do you know that the Bible is from God? Do you ever doubt it? Do you want to be reassured? Do you ever have to defend it? Do you have a friend who needs to read a book that will convince him that the Bible is of God? Then send us 50 cents for a copy (25 cts. if you wish paper binding) of "The Bible of Superhuman Origin" by President Watters of the Hall-Moody Institute. It is a book worth while and will help you to a more abiding faith in the Book.

Suffolk correspondent to Norfolk, Va. Landmark, Oct. 9:

"The address on 'Religious Liberty,' delivered by Dr. W. W. Staley at the Christian Church last night before a select audience, was highly edifying and was received with intense interest.

This is the lecture delivered by Dr. Staley at Portsmouth, N. H., and it was at the request of the Suffolk pastors that he gave it here.

Replete with facts of historical interest it traced the growth of religious freedom to the present day and was a scholarly paper."

Suffolk Correspondent Norfolk Landmark, Oct 8:

"Dr. W. W. Staley will deliver by special request his address on 'Religious Liberty' at the Christian Church Thursday night at 8 o'clock. The address was first delivered at Portsmouth, N. H., on the occasion of the Centennial of Religious Journalism."

We have heard from more than one source that Dr. Staley's address at the Centennial Celebration was very fine, indeed, good enough, we have no doubt, to be printed in The Christian Sun if Brother S. will take the hint.

Bro. Carlyle Summerbell calls attention to the fact that, in his article in The Christian Sun last week, "The printer, in the second paragraph, has left out a sentence and transformed liberal and orthodox. It should read 'To the liberal, Christ is divine by nature, as also is every other man born into the world.' The statement as printed is 'To the orthodox,' which makes a very vital change." We cheerfully make the correction and do not understand how the error occurred as the proofs of the article were read twice, we thought carefully. Bro. S. adds "It almost makes me believe in the printer's 'Devil,'" which shows that Bro. S. has not worked in a print shop much, or he would have left "almost" out of that sentence.

The teacher training course for the Southern Christian Convention which has been prepared by a committee appointed by that body, consisting of W. A. Harper, W. P. Lawrence and W. C. Wicker, professors in Elon College, is now in the hands of the printer and will appear in book form not later than the 20th of this month. This course includes lessons on the teacher, on the pupil, on the Sunday-school, on the Bible as a whole, on biblical history, on church history, on sacred geography, on Bible antiquities and on the principles of the Christian Church. The contributors to the volume are Profs. W. P. Lawrence, W. C. Wicker and W. A. Harper, and Rev. N. G. Newman, Rev. J. W. Harrell, Dr. E. L. Moffitt, Dr. J. J. Summerbell, Dr. J. U. Newman, Dr. P. H. Fleming, and Prof. S. M. Smith. The book will contain also an introduction by Dr. J. O. Atkinson, publishing agent for the Christian Church, directions as to how to use it, by the editorial committee and an index that it may be used for ready reference. It is expected that this book will be received by the public with considerable interest and enthusiasm. The book will cover about 250 or 300 pages. —Raleigh News and Observer.

Mark Twain's home at Redding, Conn. was recently burglarized and all the

solid silver taken. The humorist posted this notice on his front door to avoid future trouble:

Notice: To the next burglar:

There is nothing but plated ware in this house, now and henceforth. You will find it in that brass thing in the dining-room over the corner by the basket, put the kittens in the brass thing. Do not make a noise—it disturbs the family. You will find rubbers in the front hall by that thing which has the umbrellas in it, chiffonier, I think they call it, or pergola, or something like that. Please close the door. Yours truly,

S. L. Clemens.

NEWPORT NEWS LETTER.

We began a series of revival services here last Sunday evening. Congregations are very large and indications encouraging. Rev. H. H. Butler of Suffolk is expected Thursday to assist in the services.

Last Sunday was the best day, in point of attendance, since the organization of the work. Congregations were very good and 130 were present at Sunday-school. One interesting feature in the Sunday-school here is the goodly number of adults attending. There is much room, however, in that respect for improvement.

* * * * *

Several months ago I found a new thought for John 14:2, first clause,—“In my Father’s house are many mansions.” To say the least it is fanciful. I will give it here as I remember it, but do not remember the writer if his name was given.

“Jesus has gone to heaven to prepare a place for us, but His ‘House of many mansions’ is right here in the Bible, prepared for God’s people here. There are many figures given to represent the Bible but here it is under that of a magnificent edifice that required fifteen hundred years to build. Like the beautiful world, the work of the same author, it bears on it everywhere the impress of the Divine hand. This majestic temple contains sixty six chambers, the sixty six books of the Old and New Testaments. Each of its thirty one thousand one hundred and seventy three verses is a stone, a beam, a pannel of the Temple, more glorious and beautiful far than Solomon’s or Zerkubhabel’s with their hewn stones from Lebanon, their pillars of cedar, their doors of olive; their floors, ceilings, and walls overlaid with pure gold. Within this sacred enclosure dwells the whole family of God. In it we have residence, are fed, strengthened, nourished, have rest, companionship, and are comforted. Not

only do we dwell there but God himself dwells in this house, the Bible. In entering we pass through the beautiful garden with its innocent flowers, groves, lucid streams, and heavenly atmosphere. We enter,

1st. The Chamber of Law and Justice. Here are five apartments, the books of Moses. The first is a kind of vestibule to the others and resembles a long gallery hung with pictures, portraits, and scenes of surpassing beauty. On these walls are scenes and portraits of Abel, Jacob, Joseph, Enoch, Abraham, Rebecca, Cities of the Plains, the flood, and Paradise.

2nd. The Chamber of Historic Records. This is from Joshua to Esther. Here we find the library of the edifice and the records of the church for more than a thousand years. These rooms are twelve in number, and here scholars commune with some of the greatest souls of earth and study some of the most wonderful and interesting history of the world.

3rd. The Gymnasium Room, or The Saints Exercising Ground. That is called the Book of Job. In this room has been practised some of the finest spiritual exercises known to God’s saints. Much exercise in this room develops the spiritual man. To the right of this we find,

4th. The Music Gallery. It is called the Book of Psalms. In it may be found the grandest orchestra of all times, the music of which has quieted the troubled spirits of wicked kings and pious saints. It is delightful to linger long here.

5th. Chamber of Commerce. This is the Book of Proverbs. It will pay to loiter here long and to study well. It is the business man’s chamber. Here are laws and regulations for every kind of business known to man.

6th. Penitentiary Hall. This is the Book of Ecclesiastes. Here we find defectors, embezzlers, and bankrupts. Rather singular that this hall is so near the Chamber of Commerce, or Business man’s hall.

7th. Chamber of Sympathy. This is the Songs of Solomon. Here the troubled soul may find inspiration and help.

8th. Elaborate Halls of Ancient Prophecy. This reaches from Isaiah to Malachi. These halls are seventeen in number. Here months and years might be spent with new sights and experiences every day. Here are warnings, tears, exhortations, promises, entreaties and marvellous scenes.

9th. Modern Apartment. This is the New Testament.

a. Four Gospels. Here are four portraits of the Maker of the edifice, paint-

ed by the inimical hand of the Holy Spirit.

b. Chamber of Celestial Mechanics. This is the Book of the Acts.

c. Halls of Apostolic Epistles. On the golden doors of fourteen is the name of the “Apostle to the Gentiles.” On the other seven are the names of Peter, James, John, and Jude. In some of these halls are some of the most choice treasure the Lord ever stored.

d. Hall of Divine Emblems. This is the Book of Revelation. Here is the utmost extremity of the building. Step out on the projecting balcony and take a look. Yonder is the fair meadow through which the “River of Life” flows. In the distance are the summits of the everlasting hills, the city of gold bathed in the light of heaven, with walls of Jasper quivering in glory. Shall we not make this our daily home? Take the Holy Spirit as you enter for He stands at the door and will delight to explain and lead you through. Let us make haste with our children by the hand, our kindred following, to be welcomed and there to meet God in His “House of many mansions.”

Murdock W. Butler.

Newport News, Va., Oct. 7, 1908.

NOTICE! NOTICE! NOTICE!

To all delegates and members of the Eastern Va. Christian Conference.

The conference meets in its annual session at Dendron, Va., Oct. 28-30.

Every delegate, minister and visitor is requested to arrange, if possible, to arrive the first day. Those coming from the east are requested to board N. & W. train No. 3 and get off at Wakefield. Train leaves Norfolk about 7 o’clock a. m. and arrives at Wakefield 9:14. Those coming from westward are requested to board train No. 16, leaving Petersburg about 7:30 a. m. and arriving at Wakefield at 8:10. These trains are the only ones that day making connection with the S. S. and S. R. R. for Dendron except one from Richmond in a. m. These same connections can be made each day.

The Entertainment Committee requests that each delegate and member of the conference inform them when they will arrive. Any one coming by other trains and connections than above mentioned will please inform them.

The committee will meet the delegation at Wakefield and see them well cared for.

Write to

W. S. Barrett, Chm. Com, Dendron, Va., or H. E. Rountree, Waverly, Va., Pastor.

FROM THE FIELD.

Memorial Temple, Norfolk, Va.

There are so many good things happening with us that I feel prompted to write a few lines to Sun readers, in order that they may know the joys that come to a people when their hearts and lives are enlisted in the work of the Lord. Last Thursday night our church, "the Memorial Temple," had a very pleasant and enjoyable social for members and friends, given by the Ladies Union, the Baracca Class and the Christian Endeavor. They had a good musical program and good things to eat. On Sunday morning our school held its annual Rally Exercise. We enrolled five new members, had many visitors present and had one of the best programs ever rendered at the "Temple." May God bless our Sunday-school work. We are working to organize a Training, or Normal class, now. At the night service we had with us about sixty of the sailor boys from the U. S. training station. Many of them were glad of a chance to partake of the Lord's supper, which was administered at this service. Last first Sunday night the boys were with us and five of them accepted Christ as their Savior and two became members of the "Temple" at that service. At that service a very striking and beautiful incident occurred. Bro. Ryan had been asked by a praying mother in Ohio to locate her boy and try and help him, at the same time the Secretary of the Naval Y. M. C. A. had a letter in his pocket asking the same favor of him. This boy was in the church party and neither of them knew it. On invitation he was one of the first to accept Christ, and joined our church. Who will dare say that God does not hear a dear mother's prayers.

God help us to be a praying people.

J. H. Blanchard.

107 W. Lovitt Ave., Norfolk, Va.

From Roanoke, Ala.

Since I wrote last I have had the privilege of holding two more meetings at Rock Stand. Our meeting in August lasted four days and it seemed to me that it was the best meeting I ever attended. There were ten additions to the church. It seemed that every body that attended was interested and enjoyed the meetings. We have a wide awake church here.

In September we held four revivals that were pleasant, received one more member, which makes a total of thirty two members. May the Lord be praised for it all. There are several others that are just like king Agrippa. They

are almost persuaded to be Christians but they are putting it off till a more convenient season.

Brethren, pray for the success of this church. We expect to have a church building at this place at an early date. A little of the lumber has already been sawed and layed down on the ground and we expect to have the balance sawed as early as possible.

Fifth Sunday and Saturday before, I had the privilege of being at Flint Hill, at the district meeting. We had a fine session. The conference was well represented, both ministers and churches: And I feel assured that there was much good done.

The Annual Conference is near at hand and I haven't seen many letters from the brethren at home. Brethren, let's hear from you.

J. D. Dollar.

Among the Churches and People.

The many friends of Rev. R. H. Holland will regret to learn that his health is very poor at this time. He has been growing weaker for several weeks, although he is able to sit on the porch a part of the time. He is bright and cheerful, and looks hopefully into the future, with a fond expectation of soon being on the other side. "Uncle Robert" has cheered many hearts by his splendid contributions to the Sun. He holds a warm place in the affection of many friends who have learned to love him for his strong Christian character. He says: "I do not think I will be able to write any more for the Sun." May the sunset hour of his life be made glorious by the continued presence of an abiding faith in Jesus Christ.

The Minister's Association of the Eastern Va. Conference met at the Memorial Temple, Norfolk, last Monday. There was a good attendance. Revs. C. C. Jones and W. H. Thompson were received as new members of the Association. Bro. Jones will be located at Wakefield next year. Bro. Thompson, of Ohio, will have charge of the Third church of Norfolk. The Association meets semi-monthly for study and mutual help. Nearly all the active ministers in this conference belong to the Association, and find it helpful.

Rev. R. H. Peel's wife has been very sick for several days. He was called, by telegram, from his meeting at Barrett's last week, to attend her in her illness. Her many friends hope for her speedy recovery. Rev. M. L. Bryant assisted Bro. Peel in the meeting at Barrett's. There was a gracious revival, about 15 united with the church.

Pastor Rountree and his people at Dendron are making preparation to en-

tertain the Annual Conference, which meets at Dendron, Va., Oct. 27-30, inclusive. It will be a great help to the Entertainment Committee, if every one who expects to attend the Conference will send in his name at once to Rev. H. E. Rountree, Waverly, Va., Bro. Rountree will probably have a notice in the Sun about this matter. It is so much easier to dispose of this matter, if the names are sent in ahead. The Committee has some data to work upon, and it is a courtesy due the church which is to entertain the Conference. Will you attend to this at once, if you are expecting to attend the Conference? And it is of very great importance that each church send a full delegation to Conference. If you are elected, by all means go, if possible, and stay until the close of Conference.

I. W. Johnson.

Our Revivals.

The fourth Sunday in July the protracted meeting at Ebenezer, Wake Co., N. C., was commenced. Bro. A. P. Barbee was present to do the preaching and did it well. The prospect was good for a revival, but was cut short, without any visible results save strengthening the spiritual side of the church, by the continuous rains.

The first Sunday in August found Rev. W. T. Herndon at Christian Light in Harnett Co., N. C., preaching with his usual real and thoughtful sermons. There were about six professions and one accession to the church.

Following the third Sunday in Aug., the protracted meeting at Wake Chapel, Wake Co., N. C., was held. Bro. L. F. Johnson did the preaching to the delight of his many friends in that community. One profession was the visible result.

The fifth Sunday in Aug. was the starting point of the revival at Mt. Hermon, Wake Co., N. C. Bro. A. T. Banks did most of the preaching. His sermons were very much appreciated, and did much good. There were three converts.

At Amelia, Johnson Co., N. C., the meeting was held week following first Sunday in Sept. There was no preacher but myself, but the Lord blessed us. There were six converts and two accessions.

Having made an effort at Six Forks with Bro. W. T. Herndon to do the preaching the week following fourth Sunday in August, and having been rained out, we tried it again in September from the third Sunday with fine results, about 28 converts and nine accessions to the church. The people were much pleased with Bro. Herndon.

The results of the protracted meet-

ings this year in my pastorate were not as good in visible results as in some former years, but as good and better than we deserved. The work is in God's hands.

W. G. Clements.

Morrisville, N. C.

ALABAMA CONFERENCE PROGRAM.

Ninth annual session to be held at Antioch, Chambers Co., Alabama, Oct. 20-22, 1908. Called to order at 10 a. m.,

Oct. 20th by President of last session. Religious Service, Election of officers.

First Day.

10:30. Filling vacancies on standing committees, and appointing new committees.

11 a. m. Introductory sermon by Rev. G. O. Lankford (Alternate, Rev. C. M. Dollar) Adjourn one hour for dinner.

1:30 p. m. Reception of new churches into conference. Receiving fraternal messengers from other conferences and churches.

2 p. m. Reading Ministerial and Church reports.

3 p. m. Report of Executive Committee, C. M. Dollar, chairman. Miscellaneous business. Report of committee on entertainment. Adjourn.

Second Day.

8:30 a. m. Religious Service by Rev. J. D. Dollar. Report of Committee on Standing of Ministry, W. R. Knight.

9 a. m. Report of Committee on Standing of Churches, Y. L. Dunn.

9:30. Report of Committee to sell Union Grove Church Property, S. N. Sledge. Report of Committee appointed to secure lot for church building at Wadley, Ala., J. M. Welch.

10 a. m. Meeting of Missionary Association. Address by the President. The purposes of this Association. Collection of Membership Fees.

11 a. m. Annual sermon. Refreshments.

1:30 p. m. Report of Committee on Home Missions, J. M. Welch.

2:15. Report of committee on Religious Literature, E. M. Carter.

3 p. m. Report of committee on Moral Reform, J. H. Hughes. Miscellaneous Business. Adjourned

Meeting of Missionary Association at night. Missionary addresses by Revs. G. O. Lankford and J. H. Milam.

Third Day

8:30 a. m. Report of Committee on Education, by Rev. G. O. Lankford.

9 a. m. Report of Committee on Sunday Schools, by J. J. Carter.

10 a. m. Report of Committee on Foreign Missions, C. W. Carter.

10:30 a. m. Miscellaneous Business. Treasurer's Report.

11 a. m. Preaching. Adjournment.

This program is only suggestive and will be interspersed with music. Come and bring your song books.

All members of the Missionary Association will please bring or send their membership fees.

Let us trust God for the best conference in our history.

Yours for success,

G. D. Hunt, President.

THE EASTERN N. C. CHRISTIAN CONFERENCE.

This conference meets with the church at Wake Chapel, Wake Co., in one mile of Fuquay Springs. The time is Nov. 4th, at 10 a. m. It is the earnest desire of the church and community to have a large delegation of laymen, ministers and visitors. There are plenty of good homes with open doors to take care of every body that comes. We are anxious that this shall be the largest and most profitable meeting that has ever met in the bounds of the Eastern N. C. Christian Conference.

Let all who expect to come, whether delegate, preacher or visitor write J. Beal Johnson, Fuquay Springs, N. C. and he will be sure to have you a home ready. Let him know whether you are coming on cars or buggy. The round trip ticket over the Raleigh and Southport railway from Raleigh to Varina, the stopping point, will be 80 cents, and from Lillington to Varina, 60 cents. Ask your agent about it.

W. G. Clements, Pastor of the Church.

Portsmouth Letter.

The week following third Sunday in September we held our meeting at Be-rea (Norfolk Co.). We were unable to get any one to help us, so the preaching fell to the lot of the pastor. It was a busy week in as much as the time between the services was spent in visiting the people in their homes. It was a great pleasure to the pastor to have the privilege of mingling with the members of his congregation in a social way and enjoying their hospitality. We are unable to go into the homes of the people as often as we would like, in as much as the appointments are in the afternoon and we have to return to Portsmouth for the evening service. The days on which we preach there we have three services. The meeting resulted in the conversion of about twenty souls and eleven joined the church. The church was greatly revived and blessed. The meeting closed at its climax. The last day was the best. The congregations were large and attentive. We trust the fruits of the meeting may be permanent and tell upon the spiritual life of the church for many days to come.

The work at Portsmouth has been moving along very nicely. Nothing out of the usual order has taken place. We are now getting ready for the Annual Conference and expect to be able to go up with a good report. We fear that it may not be as good as some previous years, but we feel that when the stringency of the times is taken into consideration, we ought to be grateful. The financial work of the church will fall only a little below what it was last year and in the matter of additions to the church roll we have done a great deal better than we did last year. We added to the church roll last year only seven names and this year we have added twenty. This increase has been offset by a number of losses by means of death and removals. We are only a little stronger at the end of the year than we were at the beginning. We could accomplish wonderful things in this life if there were no losses, but we might forget God and fail to realize the great fact of our utter dependence upon Him. He has wonderfully arranged things. There is no other God like Him. We should count ourselves happy that we are subjects of his. He is a most pleasant Master. He faithfully rewards all his servants.

Want to call attention to the meeting of the Christian Missionary Association which will be held with Spring Hill Christian Church, Tuesday and Wednesday after the first Sunday in December. This will be one of the most important meetings that the association has ever held and it is desired that it shall be the best. The attendance should be large. It was at Spring Hill that the missionary spirit of this Conference began to work and from the little beginning has ever gathered strength and volume as the years have come and gone. Every member of the Conference should be grateful for what has been accomplished and cheerfully lay their hands to the work for the accomplishment of greater things. At this meeting the Association will doubtless become a Conference Association and undertake a larger work than it has yet undertaken. There is a great work for the association to do in the bounds of the Eastern Va. Christian Conference. Let every member and church try to make it the power that it should be. We can make it what we will.

J. W. Harrell.

The Alaska Packers Association has liberated from its hatcheries in Alaska over 468,000,000 young salmon. The Fortman hatchery is the largest in the world. ARGO RED SALMON is packed by this Company.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.

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Six Months75
Four Months50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

A CHALLENGE TO MANHOOD.

We are reminded, again and again, by facts, and evidences, all too numerous, that there is a continued, and painful, decrease in the number of young men entering the ministry. Various causes are assigned, and without doubt there are many agencies at work to keep men from the ministry.

The most potent of these, to our thinking, is the basis of appeal to the young men of our time.

There has gone abroad, somehow, the notion that a goody-goody sort of fellow is the one for the ministry; that one who is not bad and glib and shrewd enough for the Law; one who has not brain and energy and nerve enough for Medicine; one who is not quick and "keen" and business-like enough for a Merchant; one who has not thrift and push and enterprise enough for a Farmer; one who is not alert, active and steady enough for a rail road man—why then he is the individual marked and called of God to preach.

Again the notion is somehow prevalent that the problems, and business, and life of a minister are not exactly those of other callings; that a minister is a quasi-object of charity, that he lives, moves and has his being by virtue of the indulgent and beneficent consideration of other people, that he can, and should live cheaper than others and is consequently an all around cheaper person than others.

Until the popular conception of a minister's life, labors, and duties is changed, the decrease of the number of those entering the ministry will, in all likelihood, continue. The present popular idea of the ministry does not appeal to what is best in man. The appeal must be made to the heroic in man. A real

man does not enter a calling because it is easy; but always because it is hard. Cowards, weaklings and dullards are looking for places and professions that are time serving, easy, and indulgent.

Real men want hardships to face: want problems to solve, battles to fight, obstacles to meet, difficulties to overcome. John R. Mott, writing to the Sunday School Times some time ago went to the heart of the matter:

"The call to heroism meets with a heroic response. Make the gospel hard and you make it triumphant. If it is choice between self-sacrifice and self-interest, the former will draw the stronger men. In other departments of life, it is the appeal to the heroic which enlists strong natures. It is said that when Stanley wanted a few young men to go with him on his last perilous African tour, he appealed for volunteers, and within a few days he had hundreds of eager applicants.

Think of the young men who left titles and estates, their homes and callings, their comfort and ease, and went to the shores of the Black Sea to face the famine and the cold, the pestilence and cannon, before the walls of Sebastopol. We witness the same spectacle of heroism in every war.

In the church in other days it has been true that heroic natures have risen up for the hard tasks of life. Has not the Christian church furnished an unbroken line of martyrs and confessors?

Has not every great battlefield of the church been won at the cost of lives gladly given for Christ's sake? Paul did not shrink from his call, even though it was accompanied with the warning, "I will show him how many things he must suffer for my name's sake."

We submit that the basis of appeal must shift. The ministry is hard. Say so. It calls for the bravest, most heroic, most determined, most energetic. Say so. President Eliot of Harvard addressing the Harvard Divinity class a few years ago said, "The ministry is the most adventurous of the professions."

It is pointed out also that Christ never hid his scars, nor obscured his hardships, to win a disciple. The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head." His invitation, and His challenge was, "Come follow me." And the response was, "Lord, I will follow thee whithersoever thou goest." No assurance of an easy career was ever extended by Him.

"What he braved he knew—

Ease, honor, glory, to the winds he threw:

On the cold earth his Master had his bed,

Then why should roses hurl the servant's head?

Shall he desire the favor of the world Whose bitterest malice on his Lord was hurled."

The basis of the appeal to the young men of our day must shift. The ministry needs men, real, live, energetic, brave men. To such, a life of ease, leisure and luxury does not appeal.

And then they are to be treated as men. They are to be men among men; living a real life, having opinions and characters of their own and not afraid to express them; receive consideration and compensation for their labors and efforts as do other men.

THE CHRISTIAN SUN TWO AND A HALF MONTHS FREE.

The new postal regulations which went into effect April 1, 1908 caused us to lose from our subscription list about five hundred names. Something must be done to put these, or a number equal to, or surpassing, these, back on the list. We are determined that this something shall be done.

To this end we are asking our brother ministers in particular, and friends of The Sun in general, to help us just a little right now.

Tell those in Christian homes who do not get The Christian Sun that they can get the paper from now till Jan. 1, next, free of charge. We want them to see the paper. We want it to go into their homes.

Here are the conditions, to new subscribers only: Any new subscriber sending us \$1.50 will receive The Sun from now till Jan. 1, 1910—two months and a half free of charge. Dear subscriber tell your neighbor about this. Urge him to send \$1.50 and have The Christian Sun in his home the balance of 1908 and all of 1909. We ask ministers, friends, brethren and sisters in this effort to increase The Sun's subscription list.

If you know of any who do not take The Sun, and who ought to take it, will you send us their names? We want to send them sample copies and write them.

Many new members have joined the churches the past year. Every one of them should have The Sun. Will you not help us to see that they get it? We have written all the pastors a personal letter asking their help. They are writing us that we may depend upon them. Good. Now help the pastors in this movement for a larger Christian Sun list. "The Sun in every home of the Christians in the Southern Christian Convention" is our motto. Now is the time that efforts will tell. Will you help at once? Thank you, good friend.

SUFFOLK LETTER.

On April 30, 1889, I united Jesse E. Harrell and Miss Annie Williamson in marriage. They were blessed with two children, Marguerite and Jesse. It was a happy family residing on Sycamore street. Years passed on and Mrs. Harrell's health failed. Then followed hospital efforts to restore her health; but there was a slow but gradual decline for several years. During this period her young daughter added to the faithful service of her husband to keep the home as mother had kept it. Finally Mrs. Harrell grew worse in body and in mind. In the early part of this summer of 1908 it dawned upon us that she would have to go to an asylum. About that time Marguerite was taken down with fever which developed into a rapid case of hectic fever. Mother was carried to Williamsburg where she is improving slowly. On October the 1st, Marguerite closed her brief life with sweet trust in Jesus. The case had been rapid from its inception to the end. But she realized her condition and expressed herself most beautifully in leaving loved ones and home. She was reconciled to go and believed she was going to heaven. On May 17, 1903, she was united with Suffolk Christian church while in her twelfth year. During the five years of membership in the church she was faithful to Sunday-school and regular services. Her life was as beautiful as she was young, and a few days before her death she said: "I miss going to church so much; but hope I can go soon." She did, but it was under banks of flowers which her friends had placed upon her lovely casket. She had "come forth like a flower and was cut down." The flowers may fade and their fragrance may die, but the influence of that sweet life will never die. Father cannot forget her, brother will remember her, and dear friends will perpetuate her name.

It is very sad when the young are smitten down, but nothing is more beautiful than the life and death of a young Christian. The rosy cheek, the sparkling eye, and the laughing heart of Christian girlhood, may well provoke heaven to call her home. And so she filled her sweet mission here, and then went home. You whose children are in health do not know the meaning of such separation and I am writing this to stir parents to train their dear ones for living and for death. In many homes there are sweet young girls who know not Jesus as their Savior. How sad it would be to bury a dear child out of Christ! How dark the future would be to parents who had neglected the highest obligation of leading their children to Christ.

The Union Revival meeting in Suffolk will begin on Sunday night, Oct. 11th, and will be held as last year in the Christian church. Bishop A. W. Wilson of Baltimore, will preach the opening sermon, and then local pastors will preach each evening till Dr. J. E. Brown and Mr. Curry come. The meeting last year was a great one and Suffolk is looking for a great meeting this year.

The trend of modern preaching is evangelistic, and the evangelist is among the most popular of ministers. As Joseph Parker says, "Men can understand our religion who could never understand our theology," and it is even true. What humanity needs and will receive is the evangel of love.

W. W. Staley.

NORFOLK LETTER.

Rev. W. H. Thompson was formerly installed as pastor of the Third Christian Church of Norfolk last Sunday afternoon at 3 o'clock. The day was ideal. A large audience, representing different churches, was present. Rev. C. C. Ryan was in charge. After an opening service of song, scripture reading, and prayer, Bro. Ryan made the introductory address. Rev. T. N. Potts, D. D., pastor of the Park Place Methodist church made the address of welcome on behalf of the churches of the 7th ward. Rev. W. D. Harvard of Lamberts Point made an address in behalf of the Christian churches in Tidewater, Va., and the E. Va. conference. J. W. Manning spoke some words of welcome on the part of the local church. Bro. Thompson responded with very appropriate remarks. Rev. M. L. Bryant of the Main Street church pronounced the benediction. Mr. Walis Hanks, Miss Hattie Eley and Mr. Menke, as soloists, and Misses. Grace Whitehead and Rena Moses as accompanists, added much to the pleasure of the occasion.

We covet an interest in the prayers of all who read these lines, that the association as pastor and people may be mutually helpful.

The Memorial Temple sustained another severe loss last week in the death of Deacon Jno. C. Haynes, one of three remaining charter members of that church and the last one, whose membership was at the Temple, Bro. and sister Jas. Eley, the only two surviving charter members, now being members of the third church. Brother Haynes together with the late Deacon A. M. Eley and the late Prof. Jno. F. Wilkins, started a little singing and Sunday-school on Sunday afternoon, out of which grew the Memorial Christian Temple.

Bro. Haynes will be sadly missed in both the church and community.

J. W. Manning.

Oct. 12, 1908.

ELON COLLEGE NOTES.

The time for holding the protracted meeting for the College has been put off on account of the inability of Rev. Dr. Summerbell to be here at the time appointed.

The Elon College Orchestra appeared for its first time in public yesterday, (Sunday) and played for the Sabbath-school. It is hoped that it will play every Sunday as it did so excellently then.

Prof. Wicker has not been well for a few days, did not preach yesterday morning, but in the evening Rev. Sam. Rankin of the Presbyterian church preached a practical, gospel sermon which was highly appreciated by all who heard him. This was Bro. Rankin's first trip to Elon, but it is hoped that he will come again.

Sunday at 3 o'clock p. m. there was a joint meeting of the Y. M. and Y. W. C. A. in the College Chapel. The leaders were Miss Iola Johnson and Mr. J. W. Barrett.

Prof. Lawrence has returned from Greensboro where on Oct. 11th he delivered an address on the Growth of the Christian Church in the City of Greensboro and the state in the last century.

The Alamance County Christian Endeavor Societies will hold an all day session in Burlington the first Saturday in November. The object is to form a closer union and advance the general work in our local societies. Speakers of state reputation will be present.

The college enrollment continues to be a record breaking one, all former ones being far surpassed for the time. In the Department of Music alone there are more than one hundred pupils; other departments are full in proportion.

J. T. C.

Rev. J. J. Summerbell, D. D., in a tract issued by our Dayton House is both historian and prophet when he writes: "In our private feelings, we lament a human infirmity; in that we know that the brethren who abandon the proclamation of our Bible principles for what they consider 'bitter pastures' usually become wanderers 'on highways rather than in meadows; and finally disappear, in spiritual and personal loneliness.'" How accurately true all that is you will find by searching the record of those ministers who have left the pulpit of the Christians to go off with other denominations.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

Board of Trustees.

Rev. J. O. Atkinson, D. D., Pres., Elon College, N. C.
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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported last Week \$1320.23

Monthly Dues.

Rillie Stephenson30
 Maryon Saunders10
 Helen W. Scholz35
 Herbert Scholz35
 Elizabeth Scholz30

Monthly S. S. Offering.

Henderson, N. C. 1.77
 From S. S. Birthday Bank,
 Roanoke, Ala 1.95
 Salem Chapel, N. C.70

Amount 38th week, 1908 \$5.82

Total \$1326.05

My Dear Children and Friends:

School time in good earnest now for our Orphan children. All but "baby Jack" started to the Public school here last Monday, and so far are very much pleased. Busy bees they are now sure enough and we hope they will all do well and learn fast.

This week Rev. Herbert Scholz sent us one bushel and a half of nice scuppernong grapes. O my, but didn't the little folks (and big folks too) smack their lips! They were delicious and we thank Bro. Scholz very much, indeed.

Let us begin to look forward to the Thanksgiving Offering and see if we cannot make it the largest ever in the history of offerings for the Orphanage.

Cordially Yours,

Uncle Jim.

Elon College, N. C., Sept. 30, 1908.

Dear Uncle Jim:

Enclosed please find ten cents, my dues for September. I know the Orphanage little folks had a good time at the Fair. I wanted to go so bad. Daddy says he will take me to the Greensboro Fair, and I guess that will be better, for I can see the air ship.

Your little Nephew,

J. Maryon Saunders.

Be sure you do not get in the air ship and go out of reach, Maryon. Take an Automobile ride. Our children did and thought it fine.

Roanoke, Ala., Sept. 30, 1908.

Dear Uncle Jim:

I have been so busy this summer I have neglected to write.

I want to tell the cousins about my trip to Atlanta this summer. I went with my sister, Ada, in July. We went to Grant's Park and I enjoyed looking at the animals so much. Ada got married the 2nd of this month. I certainly hate to give her up, but she is not so far from home now. She lives in Roanoke.

Our school started Monday, so I will be busy with my studies now. We have a fine school and I like my teacher so much.

You will find enclosed 30 cents which will pay my dues to Oct. With love to all the little orphans and cousins.

Rillie Stephenson.

P. S. The 30 cents is enclosed in the money order with the bank money.

Rillie, your letter shows us that your thoughts were with us though you did not write, and that is a great thing, for when little folks and big folks think hard enough, there is sure to be something done.

Roanoke, Ala., Sept. 29, 1908.

Dear Uncle Jim:

Enclosed I am sending you P. O. money order for the money out of our birthday bank at Sunday-school. We have been a long time filling it up this time, but are hoping for a better collection in the quarter that is just ahead of us.

Rosa Stephenson, Treas.

So glad to hear again from your bank, Rosa. 'Tis pleasant to know that old friends are still working in our behalf.

Macon, N. C., Oct. 1, 1908.

Dear Uncle Jim:

Enclosed you will find one dollar, our dues for September. Please excuse delay.

This is the season for roses and scuppernong grapes in the country. We have been enjoying both, and are sending you by today's express a bushel and a half of grapes. Hope they will reach you in good shape. Uncle Jim, these are Methodist grapes, but we can assure you, they are "very good grapes."

With love,

Helen W. Scholz,

Herbert Scholz, Jr.,

Elizabeth Scholz.

The grapes were fine children and we hardly know how to thank you enough. Nothing but praise from the lips of our household for such an excellent treat.

MARRIED.

Lemons-Jones.

At the home of Mr. P. H. Simpson, near Mt. Bethel Christian church, Sept. 30, 1908, Mr. Frank Lemons and Miss Hattie Jones were united in marriage. Only a few relatives and friends were present to witness the ceremony which was performed by Esq. P. H. Simpson. The wedding supper was served at the bride's father's, Mr. C. Jones. The bride is a member of Mt. Bethel Christian church, and an earnest Christian worker. The groom is a prosperous farmer of near Stokesdale, N. C. May their union be happy and blessed.

Della Lester.

DIED.

Beale.

Mrs. Rebecca J., beloved wife of Allen Beale, departed this life July 25th, 1908, aged about 58 years. She professed religion early in life and united with Mt. Carmel Christian Church, Isle of Wight Co., Va., and remained a consistent member until her death, a period of more than 30 years. She leaves a fond husband and one half brother, all the rest of her family having preceded her to the grave. She was a devoted wife, a kind neighbor, and loyal to her church, to which she was devotedly attached and expressed herself, just before she died, that she felt her life work was done, and that she was willing to go and meet her loved ones that had gone before. May God comfort the bereaved husband and brother, until they shall be called to meet her on the other side.

J. W. J.

Sedley, Va.

Langston.

The first death in our Henderson congregation during my two years' pastorate is that of little David Elmo Langston, age four years and eight months, who was taken from his parents on Sept. 25, 1908, after a week of intense suffering from diptheria. Elmo was an unusually bright, interesting child and of a disposition that attracted people to him. He was a strong healthy child. One rarely meets a finer type of childhood and we cannot see why this life, so full of promise should have been cut off so early. We cannot see but we sitaply submit all to our Father and trustingly pray, "Lead Thou me on."

The father and mother have the sympathy, not only of neighbors but of the entire town. The father is a deacon in the Christian Church here, and superintendent of the S. S. The mother is a member of the Baptist church, I was

out of town and Bro. O. M. Marshall, Mrs. Langston's pastor, conducted the burial service.

The parents feel keenly their irreparable loss, yet they are thankful that a kind heavenly Father gave them Elmo to brighten their home for a season and with a faith that gives hope, they look forward to being with him again.

C. E. Newman.

NOTICE.

Eastern North Carolina Conference.

On account of this conference which convenes at Wake Chapel, Nov. 4, 5, 6, 7, round-trip tickets will be sold on the Raleigh and Southport Railroad From Raleigh to Varina on 3rd of November to the 7th, good to return up to and including the 8th, also from Lillington to Varina on same dates, rate from Raleigh, 80 cents, from Lillington, 60 cents. Delegates and visitors will call for these rates when purchasing tickets.

W. C. Wicker, Secretary,
Eastern N. C. Conf.

INSECT BITES.

In darkest Africa, where skin infections from insect bites and other causes are prevalent, the natives obtain relief by applying the juice of a certain vegetable root which they always have with them. You have something far better that is always as near you as the nearest Drug store, so why suffer?

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Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.
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- Offer No. 6. REVIEW OF REVIEWS, WOMAN'S HOME COMPANION, McCLURE'S, COSMOPOLITAN and DELINEATOR all one year with THE CHRISTIAN SUN for \$6.15, (about one half the regular price.)

The long winter evenings will soon be here and you wish some of the leading magazines in your home. We offer you our services to secure them for you at a great saving to you.

Now is the time to renew for The Sun, and get your magazines at a great saving. Send all orders to

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

IMPORTANT NOTICE!

Columbus, Ga., Oct. 9, 1908.

The Ga. and Ala. Conference will convene at Brown Spring, Marion Co., Ga., Tuesday, October 27th, 7 p. m. Introductory sermon by Rev. B. F. Young. The delegates that go by rail will meet at Columbus and leave on the one o'clock train for Box Springs on C. of Ga. They will be met there.

H. W. Elder.

It pays to pronounce well, and enunciate distinctly. A girl in Pittsburg, Pa. wanted to go to Norwalk, Ohio. The railway agent thought she said Norfolk, and so sold her ticket and sent her to the Virginia seaport. Arriving there she discovered her mistake and returned to Pittsburg. She tried again, and this time received a ticket to Newark, N. J., and had to go back home and try again. When she finally reached Norwalk she had spent sixty dollars in railway tickets. Very few indeed enunciate clearly and distinctly the names of towns especially.

Over against the one single way of right are the unnumbered ways of wrong. This is illustrated in the fact the Bureau of Water Supply of Philadelphia received letters in the regular routine of business in July in which the word "hydrant" was spelled wrong in ninety seven different ways.

Previously when a man wanted to marry in France he had to secure nineteen different certificates at a cost of much time and ten dollars in cash. The law was much simplified, and the marriage fee much reduced, a year ago, with the result that there were nearly nine thousand more marriages the first six months of the new law than any similar period since 1872.

Heart Pains

Are relieved, and palpitation, fluttering, and irregular pulse overcome by using Dr. Miles' Heart Cure. It makes the heart nerves and muscles strong, so the heart is able to do its work easily. This relieves the strain which causes the distress. Sold by all druggists.

"Dr. Miles' Heart Cure cured me when several doctors failed. My case was bad. I had difficulty in getting my breath, my heart beat so fast at times that I thought it impossible to live without relief; the pain was very severe in my left side, and my nerves was all unstrung. I am sure I would not have been cured, if I had not taken the Heart Cure."

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A writer in a recent magazine, telling of America's greatest educator, most esteemed citizen, and president of our oldest and largest deucational institution, President Eliot of Harvard, gives this remarkable array of facts:

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the number of officers of instruction in Harvard have grown from fifty-nine to approximately 600; the number of students has increased from 1,059 to almost 4,000. The invested funds of the university have increased from \$2,257,989.80 to \$19,892,649.92; the income, not

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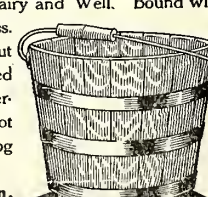
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counting gifts, has grown from \$301,179.31 to \$1,827,788.91; the expenditure from \$285,817.55 to \$1,973,310.33, an amount which does not include construction of new buildings, expenditures from gifts for special uses and such like items; the books and pamphlets in the library from 180,000, combined, to 478,600 books and 331,000 pamphlets.

WE ARE ONE HUNDRED YEARS OLD.

By "we" I do not mean this paper, but the class of papers to which it belongs. Religious journalism is one hundred years old. The oldest religious newspaper, The Herald of Gospel Liberty an organ of the Christians published in Dayton, O., has just celebrated its one-hundredth birthday.

The notable anniversary exercises were held in the picturesque old town of Portsmouth, N. H., where the paper was first published. Upon the program, which occupied three days, were representatives of the leading periodicals of a number of denominations, as well as of the interdenominational Sunday School Times and The Christian Endeavor World.

I congratulate The Herald of Gospel Liberty upon its great age, and even more upon its vigorous youth. During all its hundred years it has never been stronger and more sprightly than it is to-day.

I believe that in this it is a true symbol of religious journalism at large. The great growth of the institution has been made within the lifetime of the present-day young man. That growth continues and increases with each year. Religious journalism is a glorious child of the church, and at the same time it is one of the main causes of the church's advancement.

If the churches would only support religious periodicals, not to say better, the religious press would rapidly forge ahead of secular papers. There is no reason why the representative of the kingdom of God on earth should not be more powerful and attractive than the representatives of the kingdom of Mammon, and I look for this to happen during the second century of religious journalism.—Editorial in C. E. World.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

DIED.

Griffin.

Blanche Elizabeth Griffin died Oct. 2, aged 2 years, 2 months and 11 days.

Funeral services were conducted from Timber Ridge Christian church, by the writer and the remains laid to rest in the adjoining cemetery.

May God bless and comfort the bereaved.

W. T. Walters.

Etheridge.

Hazelton S., the little son of N. B. and M. E. Etheridge of Great Bridge, Va., died Oct. 5, 1908, aged 10 years and 23 days. He was a bright promising boy and of an amiable disposition. He was taken with diphtheria five days before his death, while in school. His death was quite a shock to the family and entire community. The bereaved family has the sympathy of a host of friends in their sore afflictions. One by one Jesus gathers his lambs to his bosom. He is still welcoming the children to the Father's home above! Jesus said "their angels do always behold the face of my Father which is in heaven." The funeral service was conducted by the writer and the interment made in the family cemetery.

J. W. Harrell.

ARGO RED SALMON is sold in one pound TALL cans only, because the TALL cans are filled by machinery. Flat and one-half pound cans are filled by hand. Hand work in canneries is crude and antiquated.

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2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
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JNO. A. MILLS, Pres. and Gen. Mgr.

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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

The Centennial of Religious Journalism

EDITED BY J. PRESSLEY BARRETT, D. D.
Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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Dayton, Ohio

THE DEITY OF CHRIST.

Robert E. Speer.

(Part of an address delivered at the Northfield Young Women's Conference, continued from last week).

Observe further, not only did Jesus put forth supernatural claims, but those claims were attested by our Lord's own consciousness. Let any one of us set ourselves up to be Divine and see how quickly we will fall down to the earth from any such pinnacle. Our own deeds would belie us and our own consciousness break down under the palpable falsehood. But we look on the outer and even more on the inner life of Christ. It actually sustained the tremendous, world-upheaving claims that He put forth to be the unique, supernatural Son of the living God. Men are turning now as never before to the study of Christ's consciousness and His person, and they are finding in the inner thought and life of Christ, in the integrity of it, in the way in which He was able to carry through to the end these tremendous claims of His, an unanswerable argument to the truth and reality of these claims. It came out at the last, when hanging upon the cross He died like the God He had claimed to be, so that the hard-hearted centurion who watched Him die said: "Well, I have been by many a dying man, but I never saw one die like this. Truly this man was the Son of God." But the manner of His death only consummated the sustained sincerity of His life. I believe in the deity of Christ on the score of His character not only because He put forth claims to be supernaturally unique, but because His own inner spiritual experiences supported and vindicated these claims.

And because of the universality and eternity of His character I believe in the deity of Jesus Christ. Of course He had to be born in a given age, among a given people, and He was born away back in the first century and in the Jewish race. It was impossible that there should be an incarnation without its being somewhere and somewhen. But the wonderful thing is that though Christ came in a given age and in a given race, He transcends that age and that race and every age its ideal and its Lord, the satisfaction of all its spiritual needs. We see it illustrated in the universality and eternity of the sympathies that find expression in His parables. Take the parable of the wise and foolish virgins, the Pharisee and the publican, of the talents—every one of these comes driving right home into the heart of our modern life as though it had been spoken to-day. And these parables of our Lord's, spoken

nineteen hundred years ago, cast first of all in His native setting in the East, but always and everywhere alive, are only typical of the universality and eternity of His living sympathies. He is the world's still distant ethical ideal. He is the friend of all. The first century Jew is the whole world's and all the centuries' Savior.

From the perfect balance of His character, too, I believe that Jesus Christ is the Divine Son of God. Everyone has some of the characteristics of Christ, but no one has all of them. We develop one good quality at the expense or the atrophy or the striature of some other quality. Our Lord bound up in Himself all the different qualities of the perfect human character as no other man has ever done.

But not to prolong an analysis of His character unduly, think of only one other outstanding fact in it. I mean the fact of His sinlessness. There never was any other great teacher who dared say what Jesus said: "Which of you convinceth me of sin? In none of the sacred books of any other religion is its founder represented as a sinless man. The very conception of a sinless character was never invented by anybody. It only came to men's minds as they saw it worked forth in the character of Jesus of Nazareth. There is marvelous significance in this fact. He was the holiest Man that ever lived. And He was the one Man Who was never penitent. I defy you to find a single great human character whose goodness does not rest on a sense of utter personal unworthiness, whose goodness does not spring from the deep realization of having been forgiven much by the great and loving God. But here is Jesus of Nazareth, the one character to Whom we all look back as the best of men, absolutely impenitent, and impenitent because there was nothing in His life for which He needed to ask forgiveness. To believe that this character was merely human would be a belief more wonderful far, involving more strain to human faith, than my simple conviction that I can account for this character by believing Him to be what He claimed to be, namely, the Son of the living God.

II. In the second place, I believe in the deity of Christ because of His teaching; not only because of the form and authority of His teaching—though that was wonderful enough to impress in the deepest way the imagination of His own time—but because of the substance of it. I believe the substance of Christ's teaching sets Him off absolutely from the class of mere human teachers. First of all, His teaching regarding God. Where did He find out what He knew about

God? He taught things about God the world never knew before, and that the world had not been able to discover for itself. To-day, as a matter of fact, almost the whole of our knowledge of God is due to the teaching, the life, and the example of Jesus Christ. There is something to be learned about God from the heavens and the world around about us. But take even people who deny the divinity of Christ and who say they believe in God, and that God in Whom they believe is the God about Whom they would know little or nothing if Jesus Christ had not come and revealed Him by what He was—not only by what He said, not by talking about this ideal, but by Himself being this God in front of their eyes.

And here we come upon what it seems to me is the saddest irony of all human history; namely, that Jesus Christ Himself has created the difficulty in the way of men's faith in His deity. You ask men why they do not believe in the incarnation to-day, and they tell you that they cannot believe that their God, so spiritual, so high, could be brought down into humanity. Where did they get that God so spiritual and so high? Why, out of the God Who was incarnate in humanity. Men would not have any difficulty in believing in Christ as God, if Christ had not been God. It was the very fact that Christ was God that gave us these notions of God that have created the difficulties in the way of our faith in the incarnation. I am sure that no man can really sit down and contemplate the revelation of God in Christ and think all the implications of the situation through without saying to Him exactly what Thomas said when his eyes at last were opened, "My Lord and my God."

And I believe in the deity of Christ on the ground of His teaching about man. He told us things about man that we never knew before, that are not known in the world to-day except where the influence of Christ's life has reached, bringing them to man. It was only Christ Who told man that a good man may be and must be, Who gave man his ideal of his own duty and destiny and possibility of character. It was only Christ Who came near to man and assured him of the great spiritual possibility of unity with his fellows, a possibility of which he would not have been able to conceive at all if it had not been for the influence of Jesus Christ. A German ethnologist has said that the deepest thing ever uttered by Saint Paul is that about there being in Jesus Christ "neither male nor female, Greek nor barbarian, bond nor free," and he points out that these were the three great lines

of cleavage that cursed the world everywhere now outside of Christ. That curse was obliterated by Christ's new revelation to man of his relation to his brother.

I believe also in the deity of Christ on the score of His ethical teaching. In my opinion we have conceded far too much in the study of comparative ethics to the non-Christian religions. Not only are the non-Christian religions destitute of our Lord's great teaching about God and man, but they do not have in them those fundamental moral ideals that Christ brought into the world, and over which He poured a whole flood of illuminating glory from God. Take Christ's great ethical conceptions such as truth and duty and purity and love and righteousness, and I challenge you to find in any of the non-Christian religions any great moral conceptions corresponding to, or that anywhere approach the great moral ideals which Jesus Christ brought into the world and which He both taught and lived. We can rest our argument for the deity of Christ, for His unique separateness from man, on the ground of the magnitude and uniqueness of His contribution to the moral life alone. On the ground not only of what He was, accordingly, but also on the ground of what He taught, I believe in the deity of our Lord Jesus Christ.

III. In the third place, I believe in the deity of Christ on the ground of the acts which He did while here on earth. I am not speaking now of His miracles on nature, though I have no trouble with them; they are exactly the things I am sure God incarnate in human flesh would do. But I pass them by to speak about what He did on human life. There is the miracle of His influence on the twelve apostles. He took those men—barring the one who failed Him—ignorant, unlettered, with no early advantages, fishermen many of them, adult men when He took them under His influence, and made these hard men the finest gentlemen of His time. He sent out these eleven ignorant, uninfluential men to shake the world, and out of them He made the foundations on which He built His indestructible kingdom. I challenge you to find a greater miracle than that. And He made other men and women. And His work on life was crowned at the last by the outstanding miracle of His own resurrection. I believe there is no fact in history better attested than our Lord's resurrection. We may rest as securely on the evidences of the resurrection as we may on the evidences that there was ever a Declaration of Independence. You say, We have it

now. I say, We have a living Christ now. You say, Men saw it signed. I say, Men saw Him rise. You say, There is a nation living which testifies to the Declaration of Independence. I say, There is a kingdom of Christ in existence that bears witness to the fact that something lifted it out of the death in which it lay when He hung upon His cross. It was saved by nothing less than His rising again from the dead. Because of what He did while here upon the earth, I believe Him to be the Son of God.

IV. Last of all, I believe in the deity of Christ because of His posthumous influence. He is doing in the world still things just as wonderful as anything He did in the world nineteen hundred years ago. We see today in the world a work being done that no man could do. Julius Caesar is not raising dead men to-day. Martin Luther is not taking men dead in trespasses and sins and washing them white as the very snow, redeeming them to new and more powerful life. Christ is doing that today. He is taking the rone and the debauchee out of the gutter, and He is making them white and pure and sending them out with cleansed consciences to do the work of men in the world. He is taking the weakling, the man or woman with no strength of character, without enough strength of passion to go down into the gutter. And what is more wonderful He is redeeming good people. He is taking the proud and the selfish and the pitiless and the rich and revealing the realities of their own life to them and giving them the realities of His life. That is no human work, the work we see Christ doing to-day in the lives of men. He is still, as He has always been, the great Transformer of the life of the world. We cannot explain the influence with which Christ has wrought upon the life of the world on the theory of His merely naturalistic character. Buddhism, Hinduism, Confucianism, Mohammedanism by their results have proved that their founders were not Divine. But Christ has been doing here a work only God could do. It is far more irrational to attribute all these effects to inadequate causes than it is to say that these effects must have a cause adequate to produce them. They are the work of God; by the hand of God they must have been done.

And now last of all, why is it that, if we have grounds for belief in the deity of Christ, such as these, there are so many men and women who do not believe that Christ is the Son of God? Well, in the first place, some of them have never done any thinking about it. They have listened to what other peo-

ple have said, and what the other people have said was only what they heard somebody else say. They never have done any real, conscientious, consecutive thinking about the problem of Christ at all. A great deal of our want of faith in Christ simply springs from shallowness, superficiality, or utter neglect of any thinking about Him.

In the second place, a great many have no adequate conception of the person of Christ simply because they have never studied the original documents. If you will saturate your mind and heart with the four gospels for twelve months, if you will read them through, all four every week, and not only read them, but dwell upon the character of Christ as it comes out there, letting your imagination play with the freedom of the Spirit of life upon that life of Christ, that word of Christ, that personality of Christ, you will come back here twelve months from now with your faith in the deity of Christ as the Son of God absolutely unassailable.

In the third place, a great many do not believe in His deity simply because they do not know how absolutely the world needs God incarnate in the flesh. I have a friend, who told me he never realized how really it must be that Christ was the Son of God until during his university course he went down to work in the city jail. He said that as Sunday after Sunday he sat down among the prisoners there—among men of darkened souls, among men of rotted-out characters, among men who were absolutely hopeless about this world and the world to come, among men who were as dead as any man could ever be when his body was laid down in his grave—he realized as he never realized before that, if there never had been an incarnation, by the very character of God there must be one; because it was necessary that there should come into the world somewhere and sometime that great release of Divine and transforming power without which the world is dead. We believe it came nineteen hundred years ago once for all in Jesus of Nazareth.

And lastly, there are men and women who do not believe in the deity of Christ simply because they have never tried Him. The deity of Christ is not a mere doctrine or proposition. It is a living theory of being, and the way you test it is to try Christ whether He is what He claims to be. I suppose many of you read in an issue of the Sunday School Times last winter Mr. Edward Everett Hale's article on how he came to believe in Jesus Christ as the Son of God. He had not been brought up to believe in the deity of Christ,—far otherwise. But he had done

his thinking for himself, and at last he came one night in a little prayer meeting in Schenectady where he lived, to the point where he made up his mind that the only way to find out was to experiment. He put Christ to the test and he found Him true. Oh, if what I have said this morning could only so far remove the intellectual difficulties which any of you may feel as to make it possible for you to put Christ to the test, you, too, would find Him true.

No one leaned on Him in vain when He was here; no one leans on Him in vain to-day. Would that we might see Him in the fullness of His glory as He is: Son of man to be sure, Son of God as well: Son of man because only so could God ever come near us and lay hold of our lives and assure us that His will for us was what we see in Christ; Son of God because only so could we ever get strength to rise into God. "Whom say ye that I am?" was the question He asked Simon Peter of old by Caesarea Philippi. "And whom say ye that I am?" is the question He is asking each of us here now. God grant that the same Father Who revealed the truth to Simon Peter that day may enable us to behold the truth to-day, that he may answer as he answered, "Thou art the Christ, the Son of the living God." That is what He is. Is he that to us?—Record of Christian Work.

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